Project I.D. No. 131

NAME: KAZATO, TOYO DATE OF BIRTH: 1887 PLACE OF BIRTH: YAMAGUCHI
Age: 89 Sex: F Marital Status: W Education: GRAMMAR SCHOOL - HIGH SCHOOL

PRE-WAR:
Date of arrival in U.S.: 1906 Age: 19 M.S. STUDENT Port of entry: SAN FRAN
Occupation/s: 1. DOMESTIC 2. FARMWORK 3. _____
Place of residence: 1. BERKELEY 2. FRESNO 3. _____
Religious affiliation: CHRISTIAN
Community organizations/activities: _____

EVACUATION:
Name of assembly center: _____
Name of relocation center: POSTON
Dispensation of property: SOLD CHEAPLY Names of bank/s: _____
Jobs held in camp: 1. LIBRARY 2. _____
Jobs held outside of camp: _____
Left camp to go to: NEW YORK (1945 - DAUGHTER)

POST-WAR:
Date returned to West Coast: AFTER 1945
Address/es: 1. FRESNO 2. _____
3. _____
Religious affiliation: _____
Activities: 1. WROTE POETRY 2. TANKA SEE PGS 373 #1) 3. _____
If deceased, date, place and age at time of death: _____

Name of interviewer: TAKARABE Date: 5/9/75 Place: FRESNO
Translator: Takarabe

NAME: Toyo Kazato

AGE: 89 Years Old

BIRTHDATE: Aug. 20, 1887

PLACE OF BIRTH: Yamaguchi Ken

MAJOR OCCUPATION: House Wife, Farmer

RELOCATION CENTER: Poston, Arizona

INTERVIEW DATE: May 9, 1975

INTERVIEW PLACE: Fresno at a Convalescent Home

INTERVIEWER: Heihachiro Takarabe

TRANSLATOR: Heihachiro Takarabe

Q: We are collecting Issei stories for Sansei and Yonsei, because young people wouldn't know Issei's experience.

A: That's a good idea, otherwise there wouldn't be anything left.

Q: First, please state your name.

A: My name is Toyo Kazato.

Q: Where are you from?

A: Iwakuni, Yamaguchi Ken.

Q: When were you born?

A: I was born in Aug. 20, in 19th year of Meiji (1887). I am 88 years old. I will be 89 in August, in 6 months.

Q: When did you come to America?

A: 1906. Autum of the year when there was a big earthquake. The earthquake was in spring. San Francisco was all torn up.

Q: How old were you?

A: I was 20 year's old.

Q: I would like to know something about your home. What kind of home was yours?

A: Well, my father was a poor Samurai. My father died young

when I was 4 years old. I had a younger brother. I had older brother, too, but they didn't have to worry a bout him. However, they had to worry about me and my younger brother.

Q: What did your mother do?

A: My mother stayed at home, however. When the feudal system came to an end, my father received some money. So he bought rice field. We used to get enough rice from this field to live. We had enough expense money. My mother sewed for relatives. My older brother must send us some money, too. I remember those things.

Q: Did you live with grandparents?

A: No, I don't know them. So we, three of us, my mother, my brother and I, lived together. Sometimes my older brother and sister-in-law came to visit us.

Q: Do you have any special recollection from that time?

A: When I think about it, my father must die of a stroke.

Q: Did he like to drink?

A: I have a feeling that he must like to drink.

Q: How about your schooling?

A: After I graduated from a grammer school,... at that time

you see higher education for women were not encouraged. Only a few people from our village got to go to high school. I really wanted to go to high school. However, my mother had to work around the house. So she didn't want me to go out of house. Beside, we didn't have enough money to send me to school. So I didn't have the chance to go to high school. I alwasys talked about wanting to go to high school. I really must put lots of pressure on mother.

It so happened that there was a Methodist church in Iwakuni. There was also an outpost for evangelism. A man came to the post for evangelical meetings. He was not a full minister, yet. That outpost, when I think about it, must have been Presbyterian outpost. My neighbor used to take me to the outpost for Sunday school.

Well, the teacher there asked me if I was interested in going to a mission school. So I attended a mission school in Yamaguchi. It was about 20 Ri from our house. It was a quite a distance. However, my older brother was attending middle school in Yamaguchi. He also advanced to high school in Yamaguchi. He wanted to become a military officer, so he couldn't go to college, because of economic reasons.

At that time people in Iwakuni used to think that if a boy is not a military man, he wasn't a man. It was such a period in its history, so he became a military man.

I entered the mission school very hastly. I passed the examination for the 2nd level in the school. I graduated from it. However, people who started out from the Yoka (preparatory course) were very good in English especially in pronounciation and others. However, us who started from the middle could not catch up with them.

Two graduates from the mission school received scholarships to go to Joshi Gakuin (Women's College) in Tokyo. So we were saying that we should go to Tokyo together. At that time Ruso-Japan war started and my older brother had to go to the war and came back seriously wounded. He could not be taken care of at the battle field, so he was sent back to Ujina for treatment.

He sent me a letter saying that I should wait to go to Tokyo because he might not live. Adn if he had died, then he couldn't help me to attend the college. Well, he was seriously wounded, so I said I'll take care of him. My friend was very angy with me, because she wanted me to go to Tokyo with her, but I couldn't. However, this couldn't be helped. So I missed the chance to go to college.

Meanwhile, a missionary told me that he was coming back to America and if I were interested in coming to America with him. I thought that it might be better for me to come to America than to go to college. I thought that it might be better for me to America. I'll learn English much quicker this way. However, I told him that I was to go to Joshi Gakuin later on. Then he said, "I know. My niece helps there. So I could talk to them about you. If you want to go to America, I'll be able to take you."

So I really thought about this. This was a good opportunity. So I made a preparation to come to America. I went back to my mother and told her about it. I expected her to oppose my idea. However, my older brother was getting better by then. So he agreed with me. He thought that it would be good for me to go.

It had been about a half year since he came back wounded. So he was at home. Then I got ready and came to America. According to the missionary, there was a professor of Zoology who went to Japan and stayed there for a while. He was so intrigued by Japanese that he wanted to help a Japanese student. I was asked if I were interested in staying with this family. I thought it might be an interesting experience.

So I came to America with this missionary. It was in 1906.

Q: What was your first impression of America?

A: Well, I was so eager to do what I set out to do. So I really didn't think about the things which were coming at me. This missonary had a sister in the East who was very ill. So he was in a hurry to reach East. He had told me to go to Berkeley from San Francisco by myself. So he just left me there. It was in the late afternoon.

He told me to take a ferry boat. And when I arrived at Oakland, I should take a train which said Berkeley. Then, upon arriving at Berkeley, I was to go to East Hall. Well, I wasn't afraid or anything. When I was on the boat, I saw a Japanese man, looked like a business man, reading a newspaper. He didn't even say a word to me. I was rather blabagasted. However, I had a place to go, so... I was told to come in Japanese Kimono, so I wore Kimono and had Furoshiki in my hand.

When the ferry arrived, I looked up. I saw a sign which said, "Berkeley". At that time I was not very good at English, so However, I could understand a little. In the ship that missionary said, "Miss Ota, you'll have a trouble if you don't speak English." However, I was very relactant

to talk to him in English. So I didn't speak in English at all. However, when I got on the train to Berkeley, there was no one to talk to in Japanese.

When I look around in the train ther was an old man sitting next to me. So I said "I am going to East Hall. Would you please tell me how to get there?" He said, "Alright."

Any way Berkeley didn't come for a long time. Well, the Sun was setting and I began to wander what was going to happen. So I was looking out the window. Then, I saw a sign which said, "Daigaku Ryokan"(University Hotel). When I saw that I felt that I was approaching the University, so I felt good.

Soon the train stopped. He said that it was the Wast Gate of the University. I was going to the East Hall, so I were to go to the other end of the University. I was to walk straight along the street. I thanked him and got off the train.

I walked on the campus by myself. However, it was getting dark and I could't see things well. Soon I saw a huge wagon came by. Later on I found out that it was a hey wargon. There were some people on top of it. So I asked

them about the East Hall. They told me that it was a way over there. So I continued to walk.

Then I met a person on foot. I asked him about East Hall. He said that it was at the other end. I was to walk all the way to the other side of fense. He asked me why I was going there. So I said that I came here to study. I was going to visit with Dr. Litter. This man told me that he had a Japanese school girl at home, so I should come over to visit them.

He was a school teacher. I continued to walk. It was already dark. When I got there, there was a fense and I couldn't get out of it. I thought it might be the boundary. Then I saw a huge building. So I went there and went up the steps. I knocked on the door. No one answered. I was wondering what to do.

It wasn't cold. I thought if I got out of the campus, I would be lost. So if I were to stay there, it was within the campus, so I would be safe. I wasn't too hungry or cold.

I sat there on a step. There were many steps to the top. I looked up the sky. I saw lots of stars. I remembered Sunday school songs. "The stars in the sky,

no one can count,...(I forgot all the words, but...) flowers of the field, no one cannot count. But God knows every one of them." I remembered this song, so I was humming it. I thought "God told me to come to America, that's why I came, so God is with me." This was my conviction.

Soon I saw a light coming toward me. I thought, "Oh, some one is coming towards me. He is smoking a cigarret. If I don't make use of this chance, I may not have another one." So I hurried down to the ground level. Well, this man was so surprised he started to run away. I suppose he felt very strange or something.

I forgot now what I said, because I just couldn't let him go without answering my question. I didn't know how to say "moshi moshi" (Hello, Hello) in English, but I must have said something. In any case I said, "Where is East Hall?" Then he stopped running and came over.

He siad, "This is East Hall." He went up the stairs and knowcked on the door. No one came to the door. He said, "Let's go around to the back." So we went back. We could see a light, but it turned out to be the moon light.

He said that he was going to graduate from the university very soon. He was going to Library to study. He said that Dr. Litter comes here in the daytime to give lectures but he wasn't there in the evening. He said that he didn't know where Dr.Litter lived. But he could go to Library and find his address.

I was really glad about it. I felt that God was still helping me. So I followed him to the library. He carried my luggage and walked over to the library. He asked me if I wanted to come in. I said that I would wait outside.

There were a lot of young people coming to library to study. In a little while he found Dr. Litter's address and brought it to me. Then he said, "Let's go." He took me to his house. On the way over there he tought me many things, "This is YWCA where girls get together and have good time."

Finally, he brought me to the Litters. Well, Mrs. Litter was so surprised. She said, "Oh, my! I wouldn't even walk through there in daytime! You mean you walked through there by yourself?"

Well, finally the missionary wrote a letter saying that

he should have taken me to the Litters personally. He apologized later on. But then things were over by that time. Everyone said that they were glad that I arrive there safely. I came to America with this strange experience.

However, I wasn't that surprised, or afraid. Later on people told me, "You met many missonaries and you might think Americans were all like missionaries. However, there are many bad people, too. So you should not be walking around by yourself." So they didn't let me attend Japanese Association meetings for a long time.

I was received into the Litter family. I should asked the young man's name and address so that I could thank him later on. I did ask his name, though. He did say that his name was Dale. But that's all he told me, so I couldn't thank him later on.

Mrs. Litter game me a suop and gave me a bath. She knew that Japanese like to take a real hot bath. Then, I went to sleep. Mrs. Litter's house was destroyed by the earthquake, so she was staying at her friend's house. There was a white school girl from Fresno staying with them. So I could not stay there with the litters. They asked

me if I would go to her sister's home in Fresno. Well, I couldn't say no, so I said, "Alright." That's why I came to Fresno.

When I came, they put me on the train in the evening. They made me a lunch and asked ~~a lunch~~ and asked a conductor to let me off at Fresno, because there would be some one to pick me up. So I took the evening train again! When I arrived at Fresno, Mrs. Litter's older sister and daughter's husband who was a dentist, were there to meet me. After that I was safe and protected.

At that time people used horse buggie. So on Sundays they used to take me to church. It took me about a year before I could go to Japanese church. I came here to go to school, so I asked them to send me to school. I had to insist on it. So they allowed me to go to Fresno High School. I did have to take an examination.

However, things didn't go the way I wanted. So I was discusted and finally I got married. I couldn't do things I wanted to, but I suppose my children could do what I wanted to do. I shoved all my burdens to my children. After I got married I really went through struggles.

Q: What kind of jobs did you do when you were at the white

people's house?

A: The wife was about to give birth. They had three children and the 4th was being born. The baby arrived soon after I got there, so I had to take care of these three children. They had a Japanese cook, so I didn't have to do anything about cooking.

I wnt to high school for less than 2 years. The reason why I quit is because I couldn't advance the way I wanted. When I thought about it, I couldn't graduate from school and go back to Japan as soon as I wanted. If I were to remain single, my mother in Japan would worry about me. So I decided to get marry if there was an appropriate person.

Q: When did you get marry?

A: It was in 1910. I think about 4 years after I got here. I met him at church. My name was Toyo Ohta, so I became Kazato. He was a graduate of an agricultural school in Chiba Ken. There were a half dozen people who came from the same school and they farmed together. They created Doshi Nojo (Cooperative Farm) in Sangar and wanted to make a success of it. However, it didn't go the way they wanted.

Q: Where did you get married?

A: We got marreid at the Congregational Church. It was soon after the church was organized. Rev. Kitagawa of Methodist church officiated the service.

Q: Were you very glad about the wedding?

A: Well, I wasn't very happy either. Because nothing was working out for me. I wrote to Mrs. Litter about it and I got a reply back saying, "Most of the people are happy when they get marry. But what happen to you?" Well, I couldn't help it.

I came here with a great hope. It supposed to be in exchage for going to Joshi Gakuen (Women's College). My friend who went to Joshi Gakuen was a real nice person with a well rounded personality. It seems natural that she graduated from Joshi Gakuen and went back to her own almamata in Yamaguchi and taught there.

She went back to Tokyo later and got married. I think her husband had a big import-export business. In any case she became the president of the Joshi Gakuin later.

When I came back to Fresno after the war, I learned painting. My teacher asked me if I knew anybody in Japan, because she was going to take a trip to Japan. So I wrote to this person about my teacher. Well, my art

teacher went to see her. They enjoyed each other.

Q: Your struggle began after you got married.

A: Yes, of course. First of all, I never had any experience of farming. So it was very difficult. I had to get out in the field and work. We grew mainly vegitables, onions, carrots and others. Then we had to make bunches. I went there to help make those bunches.

It wasn't that early in the morning, but we had to get up at day break. Then I made breakfast. Then I would go out to work.

Meanwhile children grew up. I didn't let them work before school, though. I didn't want them to get tired and sleepy during classes. I had three children.

Q: What kind of struggle did you experience?

A: Well, I was a very healthy person. However, when the first child was born, I had a real difficult time. After that I became very sickly. I was very sickly, but I still had to do what others used to do, working in the field, for instance.

One time my husband worked for a whiteman. Sometimes they would ask me to come in and wash dishes for them.

Times like that I had to work even though I was very weak and tired. However, my children grew up without getting seriously sick.

Q: Do you remember anything about picture brides?

A: Yes, I do. They must had the same experience as I did. Some of them didn't have experience of farming. There were those who were farmers, so they didn't have too much trouble.

However, picture marriage itself was the difficult thing. But, I think on the average things went well with them.

Q: What were your doing at the time of the depression?

A: My husband was working with gardens. He was taking care of white people's gardens. We went out to a town after the baby was born. The cooperative Farm was grapes ranch. However, whe babies were born it was very difficult and inconvenient for us to raise children. So we went to live in the town. We leased a small farm with a house on the property. So we lived there. He started a gard- ing job.

Later on we brought a house. I lived there till I came here (Convalescent home). He was gardening, but we also planted vegetables around the house. We sent our children to universities from there.

My older brother said to my hus band, "I heard that you are growing carrots. But can you send your children to university?" He was laughing about this.

Q: Were you in need at the time of the Depression?

A: We mannaged somehow. We never had to be hungry. I never experienced that even when I was single, or after I had my own children.

Q: What kind of worries did you have when you were raising your children?

A: I used to tell my children, "Your father works very hard, so you muct also work after you come home from university. So as soon as they came home from school, they would change into blue shirts and came out to work. They all woked very hard. My daughter became a piano teacher. She was helping us a lot early.

Q: What does your oldest son do?

A: He is a medical doctor. The second one is the girl and the third one is a lawyer.

Q: Then the war came. How did you feel when Pearl Harbor was attacked?

A: Well, I was really surprised. A few years before that I went to see my mother. When I left Japan I said to my

mother, "Don't you worry about me. I feel that going to America is God's will. So I'll be okay." I passified her by saying so. But I wanted to show that everything turn out okay, so I went back to Japan.

My mother was very happy to see me. My younger brother had a photography business. His apprentice said, "Japan is making a lot of airplains and hiding them under the ground. They say that the real enemy would be America. What are you going to do if a war break out between Japan and America?"

I told her that there is too much distance between Japan and America, so there would be no war. I was in that relaxed frame of mind then. A few years after that I went to Church. When I came back to the house, I turned on our radio. There was a tremendous disturbance. I discovered that it was the Pral Harbor event.

I was really surprised. I didn't feel it was true, but it was. We all were really surprised.

Q: Did you think it might be dengerous for Japanese people here?

A: Well, I didn't think that we would be killed. I didn't know what might happen to us, though. However, my white

friends were real friendly to me. We were still living in Fresno.

Q: Your white friends were very kind to you.

A: Yes, they were. They took care of our house. When our tennant moved out, while we were still in camp, they would find another. They did a real good job.

At that time my daughter was an assistant to the professor of music at the university. So, professors came to our house and carried our luggages to the Assembly Canter and idd all kinds of jobs for us. They were real kind to us.

Q: I want to go back a bit. You talked of white friends. What kind of relationship did you have with them?

A: Those who helped us move were my daughters friends. One person, wife of a lawyer, who was really a friend of Japanese. She told me this and laughed, "You have a Japanese gardener. But you better watch out. He might throw you a dinamite." So she tole her, "Wait and see whether you'll find a dinamite or flowers next year."

She also said, "It's so sad that you have to go to camp, but when you come back, we will welcome you back with a band." She was such a person. She was in charge of

garden. She lived very close to where I lived.

Q: Have you been invited to her dinner?

A: No, I have not been invited. There was so much discrimination that it was very difficult. I attended school, but there was discrimination agaist Japanese students, too. It was soon after I started to attend the school. I was on the way home when I noticed some students making a commotion. I looked back and saw many students sticking their neck out of the windows. They were singing, "23 skidoo... 23 skidoo..." I didn't know what that meant. So, I just came home, thought I felt that they were picking on me.

When I came home, I asked the lady what that meant. She said,"I don't know." At the dinner time she asked me what had happened at school. So I told her about it. Then she said that the principle phoned and apologized about what happened to me.

(Once, while I was in Berkeley) I attended the celebration of the Emperor's Birthday, (Nov. 3rd). They came to tell us to come because it was Tenchosetsu (Celebration of the Emperor's Birthday). There was a Japanese nurse trained at Tokyo University. She worked as a private

nurse for a white person who was born blind.

In any case we took a train to attend this celebration. We got on a train, then sleeper couch, which was the first class, then meal ticket was the second class, the seat was the third class.

So we attended the Celebration. At that time they said that it was the last ship for Japanese to be able to come to the main land from Hawaii. So the ship brought about 300 Japanese laborers. The laborers' boss gave a congratulatory speeck. At the end of the speech he threw out candies to the people gathered there. He said, "I'll give these to you. These are Ame (candies) and you are now going to eat America."

I was really discusted by that statement. I thought, "Did he have to say that?" I didn't like that at all. Later on, I went to Fresno and everytime I met discrimination, I think about this labor boss. If they had come to America with that kind of attitude, then they couldn't complain, even if they were discriminated.

However, it is true that there were many cases of discriminations. It wasn't just discrimination by words. We couldn't buy houses, we couldn't own farm land. We couldn't even get good jobs either. So when my children

grew up, they couldn't get good jobs. So I thought often, "May be I should send them back to Japan and educate them there. Then thy can get good jobs there." That's why we held double citizenship for our children.

Did Rev. Ozaki give you my book? I wrote about dual citizenship in it.

A few days ago my son and daughter-in-law came to see me. We started to talk about these things. At that time we talked about the same subject matter. My daughter-in-law asked me if I was going to send my children to Japan. So I said, "Even though I wasn't definite about it, we couldn't get any jobs here, so I was wondering if I should send them to Japan.

However, living in Japan is also very difficult for people who can't speak Japanese adequetly. So I thought it would be very difficult for them to live in Japan. So I gave up that idea.

Q: I would like to buy your book.

A: There is no book left. There were many people who wanted to buy it, but it is out of print. I wrote it for the purpose of leaving something for my children. So I know I had to translate it in English. I had started to

do it, but I cannot't do it now because of my bad eyesight.

The other day my daughter's son went to Seattle, University of Washington. He got a scholarship from it. He found someone who had my book. He translated a portion called "Fresno no Natsu" (Summer of Fresno) and gave that to us. My daughter is very busy, so she hasn't had a time to read it to me. She read it for me once, but I didn't get to assess whether or not he had translated it the way I want. Because there was a illness in Hasegawa family, she had to go to Los Angeles.

Q: There were many kinds of Issei before the war. How did you look at Issei then?

A: Well, most of them were young laborers. There were small number of intelectuals who were graduate of Doshisha University who were newspaper man and others. This men spoke both languages very well.

There were bosses in contrysides. They were like labor contractors who sent farm workers here and there. It was his occupation. There were also boarding houses where they fed those laborers. There were also Chinese gambling joints. There were no other recreation at that time. There were prostitutes who had their own place

and did their business openly.

Church people worked to prohibit gambling and prostitution. I heard that some one got killed in Stockton becuse of it. I forgot his name, but... It wasn't that bad in Fresno. There were many evangelists who went to China Alley to preach to people. They threw rotten tomatos at them.

Q: Looking at from women's point of view, there were many single young men and many of them went to Chinese gambling joints. How did you feel as a Japanese woman?

A: Well, I felt very pitiful for them. One day I said to Mrs. Warner, "Living ondition in Japanese town is not very good especially where they have gambling joints and prostitutions. Doesn't the city of Fresno want to do anything about it?" Then she said, "That's a necessary evil. If they didn't have it there, they will have it some place else. If they push them out, they'll spread all over the place."

I felt that Japanese town was treated as junk yard. That's the way it was. So churches, even Buddhist churches, joined in the chochin demonstration to fight against these evil things. Now it became very clean in comparison to the past. I heard that there are still bad places, but I don't know where.

Q: Those Issei laborers must have many stories.

A: I heard about Ryoriya (Restaurant with entertainment) had played shamisen from the morning to entertain those laborers. But all those things had disappeared from us. Instead of those, we have nice houses all over the place.

Q: They must dropped quite a bit of money at chinese gambling joints.

A: They must have. However, there were some who made money so they would talk about it. So many others were tempted and went to play. They say once one began to gamble, he just couldn't quit. If he loses, he wants to get it back. If he wins, then he wants to win more.

Gambling is no good. There is a place where gambling is public. It is really regrettable. There are people who would go all the way out there to gamble, you know.

Q: Mr. Kazato was one of those intellectuals.

A: He graduated from Nohgakko (Agricultural School). There were several of those graduates. He was staying at a hotel called Kamikawa. It's now owned by Komotos. There was a Japanese doctor who was trained in Germany. He is the one who asked him to come to church. He said, "There is a large tree by the church and it is very cool underneath, so let's go to church."

At that time the hotel was full and people had to sit on

the curb to rest during the grape season. It was at that time that the doctor encouraged him to come to church.

He said, "I don't like church." However, he said repeatedly that it was cool by the church, so he decided to go. There was a man by the name of Takezaki. My husband went to meet him when he visited Japan. In any case he was a student of Pacific School of Religion. He was sent to Fresno during the summer vacation. He really liked his sermon, so he became a Christian.

Q: Which one of you spoke better English?

A: I lived with white family, so I had to learn it even though I didn't want to. Besides, I attended a mission school in Japan and also attended school here.

My husband said that he forgot all the lessens in English at school. Besides, he was in a Japanese community, so he didn't need to speiak it at all. That's why he could not speak English properly.

Q: When you were evacuated, which camp did you have to go?

A: We went to Poston, Arizona.

Q: What did you do with your possessions?

A: Well, my possessions--my oldest son and the second son were with me. So they packed them up and took them with us. We even took coolers with us.

We took train from Clovis. From there they drew shades down, so we couldn't see outside. We took train at Clovis, so they took our luggages. I don't know how they did this. We did all we could to help ourselves.

Q: Did you leave anything behind?

A: Yes, we did. We couldn't take all of ours. We had a truck. We sold it. I think it was our neighbor who bought it. I don't think we lost too much on that. I know there were a quite few people who had to sell it real cheep. Especially those who lived in Los Angeles who moved to Fresno. They said that they had to sell their cars realcheep.

Q: How did you feel when you entered Poston?

A: When I got there, I was very thirsty. I remember drinking water which was very muddy. But it tasted very well. It was really confusing time. I didn't even know the directions. It was very uncertain. However, things got settledown nicely.

Q: Did you feel very disappointed (shagrin) when you were placed there?

A: Well, I was not that disappointed, but when the matter concerning volunteering came up, we really had to struggle with this question. My son talked to me about it. I said, "The fact is that we were placed in this camp, because after a-l we are enemy aliens. However, you are citizens and still you were put in here. So I feel you don't need to volunteer."

If they had asked you to help them because of lack of man power, then you could go. But there is no need for you to volunteer. Since the government had placed you here by force. That's how I had told my sons. As far me, I am an enemy alien, so it would be natural that I was placed in camp.

Q: Do you remember loyalty orth question?

A: Yes, yes, that's what I am talking about. They were born in America, so they would be obligated to go to army if they needed you. This would be natural. However, while they placed you in the place like that, there was no need for you to volunteer. That's what I had told them.

Q: Were you in need of anything?

A: Well, I didn't feel any special need. People in camp used to complain a lot about food. However, when I went out to New York later on, I felt that it was worse outside.

Q: Your neighbors were so close to you that you must have had lots of problems because of it.

A: Well, there was none at our home. However, there were some problems elsewhere.

Q: How did you do your wash?

A: There was a place to do our wash. It was a separate house and we lined up to do our wash.

Q: Did people do lots of goshiping as they did their wash?

A: I suppose they did, but I didn't hear too much.

Q: What was the thing which impressed you the most?

A: When we were placed in the camp, I was really angry. I was really shagrined. I wrote about this in my book, too. I wrote a poem, so if you look at it you know how I felt about it.

I was very angry about being in camp. However, when I thought about it later on, it might have been better for us to be in the camp. The reason why I say this is because there were some people who came back to their own houses as soon as the camp was opened. Those were some of the farmers. While they were sleeping someone shut bullents into their house. So I thought if we were around this area, we might be in danger. It was

safe for us to be in camps.

As far as food was concerned, there were some inconveniences, but we were adequately fed. We were also given some spending money, too. Those who had children were also given some aids. It was better for families with many children to be in camp than being outside. I heard people say that.

Q: What was your hobies in camp?

A: I had lots of things to do in camp. There were jobs in kitchen and also in library. I had a job in library. They wanted to have some Japanese books in there. So, I worked for it. We had lots of students who came to borrow English books. I helped that side, also. So I had a real enjoyable time working.

There were 3 camps in Poston. We got together and published a magazine. We wrote articles and poems, even though we weren't that good, we enjoyed ourselves. Poems I wrote at that time were on the book.

Q: Did you learn floral arrangement there?

A: There were classes for it. But I didn't take lessens there. I was too busy with writing poems and working at library. It was a lot easier that way. I liked it better

that way.

Q: When did you leave the camp?

A: It must be in 1945. We went to New York. The reason for that is that my daughter was assisting piano teacher in college. He said that he wanted to give her more salary, but he couldn't because she didn't have a degree.

So she was told to go out of camp and attend a college. She was told to go to Smith College. However, she wanted to come with us, so she came to camp with us. She tought school in camp for about one year.

When she saw that the life in camp was settled down, she went out of camp and attended Smith College. She stayed there for a while. When the camp was opened, she told us to come to New York. She said she would rent an apartment and get ready for us. She wrote to us about this.

At that time my youngest boy was in Salt Lake City. He was attending college there. He was working his way through school. So we left camp and went to Salt Lake City. Oldest son was a medical doctor and was in Detroit. So we went to Detroit from there and stayed there for a while. Then we went to New York.

We stayed in New York for 2 months. Even though there was a war, we experienced quite bit of these (plesent) experience.

Q: What do you remember from New York?

A: There was an Art Gallery near by. So I went to enjoy it quite often. I also went to 5th Ave. and saw many interesting things. We also saw Stature of Liberty. We went to different places, and it was very nice. I didn't work during that time at all.

Q: Then what happened?

A: Then we came back to Salt Lake City. We stayed there for about 2 weeks. Then we came back to Fresno. We wanted to come back to Fresno because we live there for a long time and it is the best place to live.

Q: What did your husband do?

A: Well, he couldn't do anything. Even if we wanted to farm, our well was not working. We didn't have a truck either. We didn't know what to do. Then there was a medical doctor for whom my husband worked before as a gardener. Some one from his family came to see us.

They were looking for some one to work for them. So I said, "Can we, both of us work for you?" He said,

"Oh, can you come to work for us?" He was very happy about it. They also had a large farm land, too.

We introduced to him Japanese workers for the farm and my husband took care of his garden around the house. I worked inside of the house. We stayed with them a litte less than a year.

We tryed this, but it was a hard work, because I wasn't used to it. That's how we came back to Fresno.

Q: Did you have your own farm, too?

A: Yes, we did. We had about two and a half acres where we planted vegitables. Next to our farm was my Papa's classmate's farm. He also had two and a half acres. He didn't have children, so he couldn't buy it by himself. We bought 5 acres by my son's name and then we sold the half to him.

There was such a severe discrimination against us, so we couldn't do things the way we wanted.

Q: Can you think of other examples of discrimination?

A: First of all we couldn't buy farm. Then we couldn't buy houses. Even though we educated our children, they couldn't get jobs as teachers and others. We couldn't get good jobs.

The thing I remember is that there was a minister by the name of Yoshida. His son graduated from college, but he was working as a landery delivery man. He was not hired by anybody.

Q: Were you ever called jap?

A: I was called "23 Skidoo!" but not other way. I'm sure were were called by such names. We saw many sign which said, "No Jap!" in stores and farms in countryside. I understand that it was very severe in Portaville.

At that time many Japanese representatives in America such as Noda,Otosaburo and other capable people, worked in Washington for this matter.

Q: When you came back to Fresno what kind of hardship did you encounter?

A: As I said before, a son of the medical doctor came to see us. You see they were looking for people to work for them. So we went to work for them for about a year. Meanwhile, my oldest son became a doctor. The second one wasn't a lawyer, yet. But they could do it as a school boy and a school girl. My daughter could teach piano, so she could have her income, too. So they weren't in trouble financially.

Q: You had 2 1/2 acres of farm.

A: Yes, we did. We quit farming, because we didn't have any tools. So we divided the farm and gave them to our children. We just left the place where we lived. However, my children built houses elsewhere. We were too much inside of town. It was a farm, but later on it became town. So children sold it and bought a piece of land outside of the town.

However, we still have the place where we lived. They built apartment houses all around us.

Q: When did you write your book?

A: Let's see...I must have it on the book. By that time I couldn't see very well. So I couldn't edit it as much as I wanted to. There is a teacher by the name of Ohta Mizuho, who is a poet. He publishes a magazine called, "Cho-On" (Sound of the tide). His wife's name is Shiga, Mitsuko, a famous couple. Those poems were examined by a teacher in the United States first.

After I came back, because of the magazine publications in the camp, this teacher encouraged me to join an association called "Hokubei Tanka". So I join them. I used to send my poems to them. Later on I began to

send it to Mr. Shiga in Japan. I wasn't his student too long and felt bad about having him edit my poems. However, he said that his son would take a look at it, so I asked them to do it.

I didn't ask them to write forward either. I felt it was too much to ask them. So I wrote it by myself. Besides, because it was my own, and I just had to touch upon Christianity. I didn't want them to touch up on the religious phase of it. Otherwise if my spiritual side of the poem was iraced my soul will disappear. So I didn't correct it.

I felt that I should edit it once more. I saw a print once, but it was so small that I couldn't read it. Old people wouldn't be able to read that small print. I sent a smaple letter and asked them to make it as large as that sample. So many people told me that it helped them to read it.

It proceeded like that. Because I had such bad eyes, I couldn't do as much as I wanted to do with it. It has been 7 years since I had operation on my eyes. So it must have been 10 years since my book was published. I printed 800 books. In the begining I wanted to print

500 books. However, Shiga Sensei told me to increase another 300. So I did. But I don't have any more books.

Q: I would like tohave one, but...

A: Well, it isn't that good book. But for me it is the path I took, so...

What legacy did I leave in America,
Even though I've lived here 50 years
with all my might.

I don't know what I am leaving in this country. The only thing I am leaving is this country is my children. There is also a poem in which I reflect about my own dreams;

From time to time, while I am working
I look up the sky and watch cloud tearing away.

In this poem I wrote about my feeling, not willing to give up my dreams which I brought from Japan to America. I just couldn't give up on my dreams. That's why I wanted my children to go to college even though it was rather difficult for us to do so.

Q: Which poem do you like the best?

A: I like the one about the legacy;

"America ni nanio nokoshite gojunen,
Chikarano kagiri ikishi to omoedo."

I didn't say I worked with all my might, but I did say I lived with all my might. This feeling, "but what am I leaving in this country" is my real feeling. I forgot others just now. I wrote a quite a few. However, I don't have any poem that you must think about deeply.

My teacher, Mr. Shiga, wanted to help me to sell my books. So he wrote about it on "Cho-On" . He asked his friend, by the name of Mrs. Matsui, who was also a poet, to critique my book. She said that my poems were very unsophisticated and it was like wearing corse kimono with lots of starch. I thought it was very interesting. It's not like nobles with silk kimono. So my poems are very simple and easy to understand.

My grandson who became a doctor also went to Japan as a Nevy doctor. He had to serve his duty. At that time he went to see Mrs. Matsui. So Mr. Matsui sent me a book by Mrs. Matsui. It's titled "Umesaku Iye" (House with Plum Blossoms). It was a large book, a larger book than mine. She died of sickness. So she wrote many poems.

Q: Were you glad that you came to America?

A: There was a time when I had to chose whether I should go

to America or Joshi Gakuin. Because I chose to come to America, I suffered a lot. Many times I think about it whether or not it was good that I came to America. The other day my grandchild who was in Seattle said this, because he heard that I came to America to study, but I couldn't study the way I wanted, and I had to stay in America. He said, "Gee, I'm glad that grandmother stayed in America."

If I could study the way I wanted and went back to Japan, then he wouldn't be in America. He is glad to be American. So even thought I took a path of hardship and suffering, if my grandchildren are happy, then I am happy.

I also wrote this in my book,but when I got my citizenship we were invited by a club to a dinner. At that time the president of the club stood up and said, "America is the country made up of people from all over the world. There are lots of people here, but when people become complacent, they get rotten. Even in America old blood gets rotten. We need new blood. You are that new blood!"

Those of us who came later can contribute new cultures or something new. We must infact contribute something.

I really became aware of it at that time. So I really felt that what he said was true. So I wrote about it on the book.

The other day, I met a person who was a professor at the State College. He asked me about the future of Sansei. He asked me if I would be disappointed in them. I said I would not be disappointed. They are American new blood. So I told him about this story. He said that old blood gets rotten, but I knew this by my own experience.

In America, people who came from other contries work hard and save some money. These people are not just Japanese. But in any case they drink alcoholic liqures and gamble and make mistresses and forget about the estate they built in Fresno and finally got rotten in San Francisco. There are many people like that. So I felt what he said was right. The old blood gets rotten.

In order to avoid this, one needs faith. This is the way I feel. I don't know how you feel about it, but...I feel that American had gone astray from the path of faith. We need more people of faith.

The other day I made a poem when my grategrandchild was born. It's papa is a Caucasion. His name is Young. He named this new born baby Christpher. So I said, "Christpher Colombus discovered America,

What would Christpher Young will discover?
May be a little better America or
More religious America?"

This is my prayer also. He will be baptized on Sunday after next.

Q: What would you like to teach Sansei?

A: In America people like to have big houses and big cars. However, these would not be enough, I feel. I tell my grandchildren that they should think about kind of jobs which are worthy. One should not think about jobs in terms of how much money he would make.

There are grandchildren who have their own jobs. But there are also others who are in college. Many in the graduate schools. I asked them if they wanted to be doctors. If one is a doctor, he could help many people. But he doesn't like to be a medical doctor. My oldest son really feel that he is wasting his talent. He does real well in school and he can enter medical school if

really wants to. But if he doesn't like it, you can't helpt it.

Q: Do you think its a good thing for Sansei to be aware that they are Japanese?

A: There is nothing for them to be ashamed of being Japanese. Once my Nisei son, who is a lawyer now, found that there was an opening at a cirtain law office. He wanted to apply for it, but someone said that he might not have a chance because he was a Japanese. When he heard that he was very annoid. Because he had been very popular among Caucasions. He was quite disappointed. He was even angry.

There is a poem I composed at that time. Well, I'll tell you the meaning of it;

"There may be people who discriminate against
You, becaue you are Japanese.
However, even though some people discriminate
Against you, don't let it make you feel
That you are not worthy.
One does not need to feel that he is above others,
But never feel that you are lesser than the others."

This is my attitude. So my children don't think that

they are less than whites. Of course some of my grandchildren do well in school. Helen's son, for instance. He received a lot of scholarship, too. So I never felt that Japaense were lesser than others.

Q: Do you agree or not that it is a good thing to recognize that we are Japanese Americans?

A: Well, this is what we are, our own being and so there is no other way. We cannot get away from what we are. There is one way that is to realize that we are Japanse Americans.

Q: In San Francisco Sansei are studying about Japan. You think these things are good thing.

A: Yes, I would recommend this. My grandson who became a Navy doctor went to Japan with Navy. He came home with 3 Toro and 6 Tatami matte. He put it in his house. I even worried that he might be drown into Japanese culture too much. He also brought Irori back, too.

Q: When you see things like that, you are glad, aren't you?

A: Yes, I am. I'm very glad. Besides, Japan has lots of things that we need to keep. We need to make sure that we must preserve good things of Japan. They used to sing this poem when I was a child;

In ancient time, China was a very powerful country
And taught many things to Japan.
However, now it has declined.

China used to be Japan's teacher. However, it has been declining for a while. I don't know why. But we should not become like that.

I may say this because my older brotherwas a military man. But there are people who hate to hear that Japan was a militaristic country. However, because of its militaristic system Japan was able to protect itself to cirtain degree. That is why it was able to come into the world power.

So there is no need to be ashamed of it. Because the military got blamed for what happened in war. But I don't think you need to think about it that way. I am thankful for their dedication and hardwork.

I have a nephew by the name of Shiro Kazato. He lives in Tacoma who is a minister. His father was a Navy man. When Japan lost, he was really disappointed. Even though he was very young he worked very hard in the Navy. But all his hard work was in vain, so he was really disillusioned. He was really disappointed. He died

very young.

I tell him, his son, "Because of your his father's work Japan has its position today in the world. So you should not think that what your father did was in vain." I say this often. I want to say this to Sansei, also. If you say Japan was very militaristic, but other counties were more militaristic.

Q: Do you feel that you had lots of hardship?

A: Well, I think so. Howver, when I settle down and think about it, all those hardships seem to become very interesting events. The only thing is that in one way or the other, children have become established and are able to make contributions to the society. Then, I feel my hardships were worthwhile.

Q: Do you think its good to experience hardship?

A: I think so. But it all up to interpretation. There are those who complain a lot about their hardship. This would not be very fruitful.

On Sunday I listen to everybody's religious teachings. Some said that when one strike at a tree branch, a new bud comes out of that place. Hardship is like that. When

one is injured, he feels a lot of pressure and pain. However, a new bud comes out from there. I forgot whether it was Tenrikyo or Konkokyo teaching, but I felt it was true. It all depends on how you interpret it.

For instance, staying here (a convalescent Home), there are lots of people who complain about it a lot. However, in our room we decided not to complain. We thank God instead. We have about 10 minutes of meeting everyday. We have 5 Japanese people in our room. There are others of course, but...

What was your name, again?

Q: My name is Takarabe, Heihachiro.

A: You are from Presbyterian Church in Sacramento. I thank you for all your troubles to come here and talk to me.

Q: Not at all. Are you tired?

A: No, not much.

Q: I borrowed your book from Rev. Ozaki, so I would like to read it.

A: There is an article at the end of the book. I wrote about dual citizenship and others.